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SEPTEMBER, 1950 - 30c per copy





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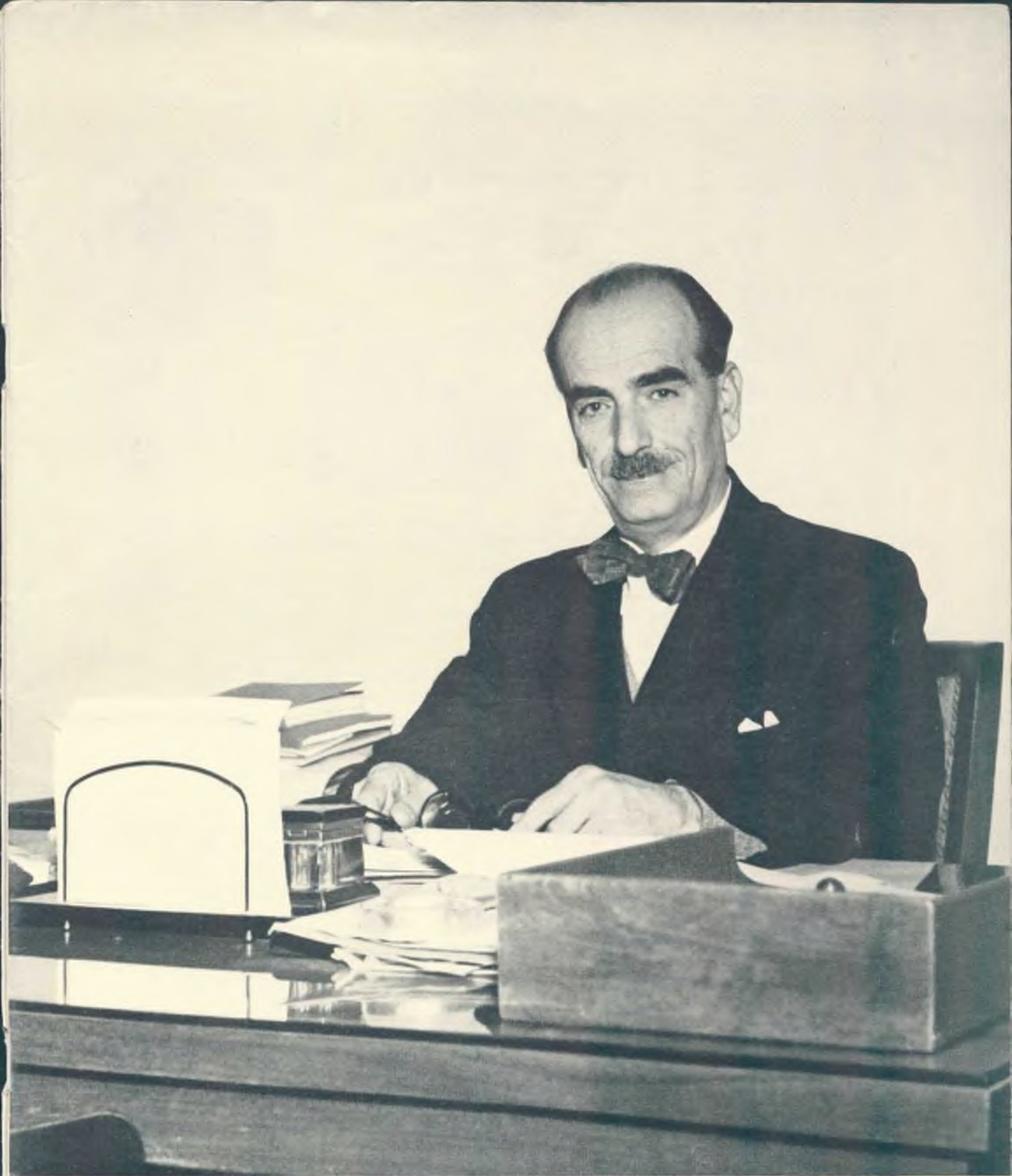
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DR. NAJI AL-ASIL

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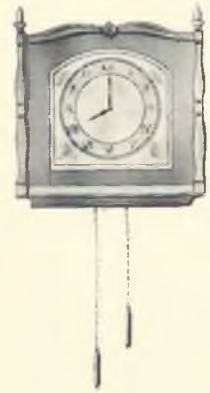
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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVIII

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies thirty cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

THE FUNCTION OF A ROSICRUCIAN

By THE IMPERATOR



ARISTOTLE, in his renowned *Ethics*, sought to define the nature of *good*. He said that each thing has its function. The function is the ideal, that for which the thing exists. The perfection of a function is its *excellence*, the fulfillment or the end which a thing attains. The excellence of a function, then, is its *summum bonum*, or, in other words, the highest *good* of that thing. For example, a good harpist is one who is an excellent harpist; a good carpenter is one who fulfills his function, namely, the skill of his trade. What, then, may be said to be the function of a Rosicrucian? What is the excellence of that function? What, may we say, constitutes the good Rosicrucian? The function or ideal of a Rosicrucian should be that reason for which he became a member. Furthermore, it should be what is always expected of a Rosicrucian.

Broadly defined, the true function of a Rosicrucian is the acquisition and the application of knowledge. Likewise, whether one is a good Rosicrucian depends on the excellence of this function of acquiring and applying knowledge. This excellence, in turn, depends upon the knowledge which the Rosicrucian seeks. The end to which he applies the knowledge is another factor of the excellence of a Rosicrucian.

The knowledge with which Rosicrucians must be concerned should be *universal* in character. One who continually channels his experience along certain lines, or in certain fields, or who always focuses his consciousness

upon certain impressions only, cannot be considered a good Rosicrucian. The brilliant empiricist, or the learned scientist who acquires through his research or studies a useful knowledge, may not necessarily be a worthy Rosicrucian. There is something more required of him. Pythagoras, the great philosopher, the leader of the mystery school at Crotona; Paracelsus, the physician and alchemist; Michael Faraday, the physicist; Sir Francis Bacon, philosopher and statesman—each of these personages gained eminence in the academic and scientific worlds. But their creditable achievements by which the world recognizes them were not the principal reasons for their becoming distinctive in *Rosicrucian annals*. There were other factors, other functions, that caused them to be honored by the brethren of the Rosy Cross.

The knowledge which the Rosicrucian seeks must always be related to the trinity of mysteries. These mysteries are: birth, life, and death. Another way of referring to these mysteries is: being, manifestation, and transition. The so-called mysteries are really only aspects of *one* single nature. They are divisions of the totality of human experience. In other words, the human mind divides its experiences into the categories of these three so-called mysteries. The fact that we perceive the one as *three* stresses the necessity for us not to limit our search for knowledge to any one of them.

The Known and the Knower

The first requisite of a Rosicrucian is to have the proper attitude of mind. The Rosicrucian must accept two basic

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premises: First, that there is *that* which is to be known. Second, there is the *knower*. That which is to be known is all-inclusive; it is the Absolute, the ultimate, the omniscient—the perfection. Therefore, that which is to be known is the plethora or the fullness of all being. Early in his metaphysical studies, the Rosicrucian realizes that no thing has real existence until it is known. Nothing is, except what it is realized to be. We are often told in philosophical abstractions, and it is a scientific fact as well, that without the ear, there is no sound. Likewise, without the consciousness, the Absolute is without form. We can say that until a thing is known, it is *not*; it has no existence.

Man is the *knower*. It is man who gives being or the Absolute, its reality by his conceptions. Through man who himself is part of the Absolute, the Cosmic acquires its self-consciousness, its own realization. With the gradual breadth of human consciousness, the Absolute becomes more expansive. It is not that the human mind actually adds anything to the Cosmic substance. That would not be possible. But through human mind the Cosmic substance assumes identity. Its potential manifold images increase in proportion to the structure of human knowledge.

For analogy, the nature of a mirror is not the sum of all of the images, all of the reflections which may be seen in it. We cannot say that a mirror is a collection of the things which we perceive on its surface. But it is such images that cause mirrors to be known to us as such. These images reveal that phenomenon by which we identify it as a mirror. In like manner the human mind helps us to appreciate, through its concepts, that there is such an existence as the Cosmic. The majesty, the beauty, the harmony of the Cosmic are really born within the mind of man. Man is *the knower*. That which is self-contained, self-sufficient, as is the Cosmic, has no opposed states or counter conditions; it has no determinative factors. In the Cosmic, there are no such conditions as large or small, old or new, chaos or order. There is but a *one-ness* of a being. It is man who in contrasting his consciousness and the various states of his mind to the Cosmic, con-

ceives from this contrast such qualities as beauty, harmony, and others.

Mental Explorations

The Rosicrucian comes to realize that there is nothing which man cannot know if he sincerely inquires. There are no definite mandates established prohibiting human scrutiny of the universe. Theology once thought that there were certain limitations beyond which man should not go in his search. But there are no limitations which are irreverent. There are no Cosmic powers which attempt to constrain the mind of man. As Holbach, the great French encyclopedist said, Nature tells man to seek light and to search for truth.

In his explorations, man cannot make a serious mistake in his appraisal of the Cosmic. Now, it is true as we look back through the centuries at the various concepts that man has had about the universe, about being, and his own nature, that some seem to be erroneous, but these concepts were in accord with the level of man's consciousness at that time. After all, the essence of the Cosmic assumes various forms in the molds of the human understanding. As man thinks, *that is existence to him* at the moment of his thought.

Like sand, the Cosmic contains within itself no permanent impressions but may be molded into any kind or form. The Cosmic is ever-ready to assume various forms, different kinds of reality, when the human consciousness is prepared to perceive and conceive them. Since the Cosmic is potential with all things, it naturally is plastic, and the mind can mold, or adapt this plastic substance to its conceptions. The more extensive the understanding of the human mind, the more magnificent appears the Cosmic design, just as the more extensive the ability and aesthetic conception of an artist, the more magnificent become his creations.

The only serious mistake which man can make is to deny the fullness of his own nature. This denial is the mystical concept of the old theological doctrine of the original sin. In other words, the original sin, to the Rosicrucian, is man's denial of his spiritual faculties, his divine powers. He who refuses to understand himself is damming his own



powers. It has been truly said that there are none so blind as those who will not see.

No Man Is Free

The problem of freedom enters early into the functions of a Rosicrucian. The Rosicrucian learns that no man is actually a *free agent*. No man is wholly an arbiter of his own wishes. The Rosicrucian knows that no man can set up ideas or concepts which are absolutely independent of the inclinations of his nature. He who wills as he desires makes a choice which he considers free, but he is, in fact, dependent. After all, when we decide to do something, we are only conforming to what we really are. Our apparent victory over ourselves when we say we are asserting our wills is, after all, but the dominance of one impulse of our nature over another. As a consequence, the Rosicrucian says, if will is the product of the impulses of our nature, and we are truly free in the exercise of it, then it is advisable for *will* to represent not just one aspect of our being. We would make it represent our spiritual as well as physical side.

The Rosicrucian understands life to be more than just an attainment to a point of observation. To the Rosicrucian, life is not merely the climbing to a pinnacle to look down upon a collection of ready-made realities lying at his feet. But rather, to the Rosicrucian, life is a span of *materialization*. Life affords him the opportunity of converting Cosmic intangibilities into realities; or, in other words, life is a theater for Cosmic expression. Our bodies and our minds are the actors on the stage of this theater. It is here on this physical plane that beauty and the elements of the arts and sciences are born. It is here also that the *heaven* of ecstasy is experienced, and that the *hell* of torment is fashioned.

During this conscious interval, the light of the mind, our consciousness, is like light shining into a darkened room. At first, all is dark and formless. Then, with the entrance of the light, things come into existence. They have a nature, a reality. It is the same with the light of the mind which gives order and form to an otherwise unrealized universe. The human mind does even

more; it confers purpose on the Cosmic. Purpose exists nowhere else except within the inner vision, the idealism of man. After all, the Cosmic has no end in view; the Cosmic is not trying to perfect itself nor is it aspiring to be something—it already *is*. The Cosmic, therefore, is perpetually in a state of self-sufficiency. Man in his limited consciousness conceives purpose; he believes that there is an idealism toward which the Cosmic is moving, and inspired by that conception, he endeavors to emulate it. He thus moves forward in his own life. To use an illustration, it is like walking toward a star which we never reach but, in doing so, we travel far and we learn much.

The Rosicrucian attitude toward our mortal, physical, and earthly relationship is an expedient one. The Rosicrucian does not deny his material obligations. He is obligated to his family, his friends, to his business connections, to society in general. The Rosicrucian does not try to escape the world by venturing into a series of vagaries and speculations. The Rosicrucian does not seek a refuge where his ideals remain sound only because they have not been exposed to down-to-earth realities.

The Rosicrucian attitude toward this life may be summarized in these few words. *We work to live that we may live to know*. By living as long as we can and as intelligently as we can and with an open, liberal mind, we glorify the *unknown*. We are then fulfilling the function of giving the unknown existence in our own consciousness.

Human Responses Materialize

If our daily labors lie within the scope of the trades, the arts, and the sciences, we are indeed fortunate. We are then given the opportunity of manifesting the so-called Cosmic mysteries. We can then materialize our human response to the Absolute. In other words, we are given the opportunity to express in some material form that harmony of the Cosmic which we sense within our own nature. We experience, as inspirations and as ideals and plans, our unity with the Cosmic. Such individuals are really building a microcosm, a small universe, which, to them, reflects the macrocosm. In

their creations, in the things they do and build, they believe they see the order and harmony of the Cosmic. It is like the artist who tries to catch a sunset on his canvas. No matter how perfect his work, it is not actually what the sunset is, but it becomes a symbol of what his eyes see and what his emotions experience. It gives him pleasure in feeling that he has caught part of the spirit of the great universe.

The *real* builder, the real creator, is not one who merely provides the world with strange new devices. The world is already too laden with gadgets, with innumerable things which keep man from himself by compelling him to be continually devoted to them. The gadgets we have today, the baubles we are turning out, figuratively have upon them a label which reads: "To escape the responsibilities of life, indulge me!"

The man who is really a builder is the one who finds gratification in his personal *humanitarian* impulses. The

real builder finds satisfaction not in the thing which he is building, but in its impact, the effect it will have, upon society—what it will do for mankind generally. He believes, or wants to believe, that his products, or his services, are in some way advancing man toward a fuller living. This fullness of life he interprets in the spiritual, intellectual, and cultural sense, not only in the economic sense. Such mechanics, artists, scientists, teachers, are all contributing to the excellence of man, and this excellence or goodness, as we have seen, is the knowledge and appreciation of the great unknown.

Those whose daily labors may not be directly related to the crafts, arts and sciences, should, nevertheless, be gratified that their labors provide sustenance and certain leisure hours as well. During such leisure, the functions of one's being may attain their excellence through such channels of study as AMORC.

Famous September Birthdays

Social Worker

September 6, 1860, Cedarville, Illinois. Jane Addams. With most, the name Addams is synonymous with Hull House, Chicago, where for so many years she exercised her rare executive skill and practical common sense. The world as well as Chicago owes a debt to this woman who once accepted the municipal post of Inspector of Streets and Alleys.

Rosicrucian

September 6, 1766, Eaglesfield, Cumberland, England. John Dalton—an amateur scientist whose law of proportions contributed greatly to the advancement of science. His interest was first intrigued by the atomic theory early in his Rosicrucian associations, and his main conclusions were arrived at by his study of the *law of the triangle*.

Scientist

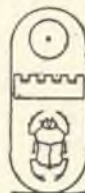
September 22, 1791, Newington, Surrey, England. Michael Faraday. The world of electricity of today traces back to this bookbinder's apprentice whose imagination was fired by a subject about which little if anything was known. Once he had found his course, he pursued it with singleness of purpose. Such is the pattern of every true life.

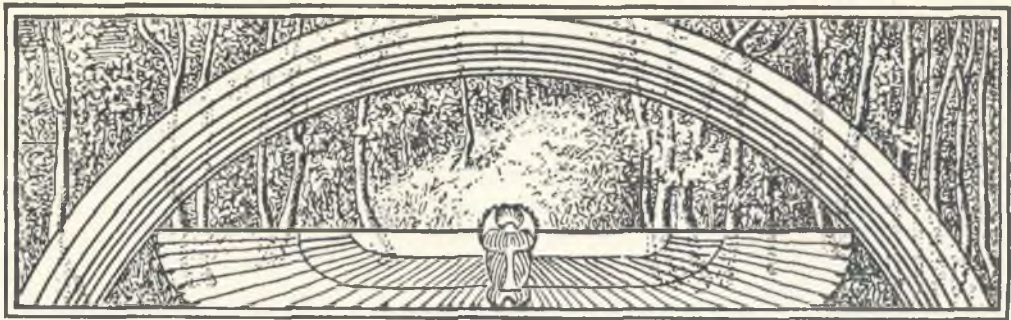
Novelist

September 29, 1547, Alcalá de Henares, Spain. Miguel de Cervantes. Obscurity surrounds most of the ordinary details con-

nected with this man. Controversy swallows up exact knowledge. Still *Don Quixote* remains one of the most intriguing allegories ever written of the life of man. Its chivalric romance speaks compellingly to all—the child, the youth, the man.

Other September Birthdays
 Georges-Louis Leclerc de Buffon
 Georges Clemenceau
 Antoine-Nicholas de Condorcet
 Maria Joseph Marquis de La Fayette
 Anton Dvorak
 Richard March Hoe
 Alfred Noyes
 John J. Pershing
 Giacomo Robusti





Consecration of Talismans

FRANCIS ROLT-WHEELER, Ph. D.

(Author of "Mystic Gleams from the Holy Grail," "Occult Cosmology," "Cabbalisme Initiatique," "Christianisme Esotérique," and also of numerous articles on occult theory of which this one is representative.

Editor of *The Science History of the Universe*, *L'Astrosophie*—Nice, France)



THE STRANGE spell of modern science, more spectacular than the Alchemy and Magic of a former time, objectifies and renders comprehensible many forms of spiritual activity. The recent work of the atomic scientists, mainly in America and England, shows how true was the insight—albeit sometimes unconscious—which treasured the Mysteries as sources of Inner Power.

Thus Initiation, whether Osirian, Orphic, Eleusinian, Christian (baptism and then laying on of hands), Alchemical, or Rosicrucian, is now realized to have been a procedure fully in accord with the real Cosmic principles and psychological reflexes now being worked out in our laboratories. The "Ray" of our Age deals exactly with this sublimation of material knowledge.

In one branch of esoteric work, the preparation and consecration of Talismans (upon which I personally have spent some years of research), this progress of science has been an inestimable boon. On one side, nuclear physics has shown the incredible penetrative force of cosmic waves and other waves of radiant energy into those vortices of force in the magnetic field of our world, which we call *electrons* (and so on to mesons, photons, ideons, etc.). On the other hand, some psy-

chologists have claimed that so-called *inert matter*, such as the agate and cornelian of Egyptian amulets, can conserve a consecration for untold centuries with so untroubled an influence that psychometrists, today, can act as receptors of the force continuously emanated. The consecration compares to magnetic attraction, and thence to radioactive emission.

The writer, after extensive investigation of this branch of phenomena, for many years (awaiting the propitious moment for speaking of the matter, in America), has reached certain conclusions and adopted certain methods which seem of value. This is not to say that other methods may not be equally efficacious, but a man does well to write of what he knows and to tell what he himself has done. It is not a matter of dogma, but for a sorting out of traditions, for the establishment of an empiric basis, for the making of a long series of experiments, and for the tabulation of results.

Symbols Attuned to Planes

Although the present article is to deal with consecration, a few words are necessary as to the preparation of Talismans. The symbolism, the graphs, and the correspondences are separate branches of the Talismanic art.

It has been found that paper does not hold consecration influences for any length of time, though certain long-

fibre papers made exclusively of flax or papyrus have some value. Parchment is always to be preferred—virgin parchment, not palimpsest. Being of animal origin, it is receptive to magnetism. This receptivity is heightened when the parchment is lightly rubbed with a piece of amber, wrapped in white silk. Sheepskin parchment should be used; pigskin parchment (not on the open market) is employed exclusively in unholy rites.

There is much discussion concerning the use of metals. Gold, silver, mercury, copper, iron, tin, and lead are the planetary metals and have been much used (there are five other “zodiacal metals”). All of these, however, with the exception of gold, will oxidize, and this oxidation (verdigris, tarnish, rust, etc.) produces grave disadvantages. In the case of gold, since all actual work must be done by the hands of the Initiate himself, he must learn to engrave well. The softer the gold (high carat) the easier it is to work; the harder alloys (18 and even 14 carats) wear better, but are more difficult to engrave. I know from experience, that even 14-carat gold will retain the power given by consecration.

A Talisman may be framed in metal and this is advisable where the parchment is of large size; for this a burnished and heat-polished metal may be used, such as burnished copper-bronze or maillechort (“Britannia metal” or “German silver”), but this is only an adjunct. Small objects, such as miniature Talismans and protective prayers, are best kept in leather cases without metal fittings, since, like parchment, leather is of animal origin. Several varieties of precious or semiprecious stones are of talismanic value, but this is another branch of this subject.

We will suppose then that we are dealing with a properly prepared Talisman, appropriate to the end sought, having been made at a propitious time, and with a chosen combination of symbols designed to make contact with several planes along the lines of the request of the possessor, for symbols do not all belong to the same plane. The Talisman has been prepared, designed, drawn, inscribed, and written by the Initiate-Consecrator himself, using Chi-

nese (cuttlefish) ink and a pen reserved for the purpose. The time should (if possible) be in harmony with the configuration of the planets at the time of the demander's birth. Every detail should be strictly personal. This is the simple routine method of preparation. A so-called Talisman, not personally made and consecrated and not accompanied by sacred invocations to be used by the possessor, is but a charm.

Five Stages

The first stage in the Consecration of a Talisman is the *Purification* of the room (or Temple chamber) wherein the rite is to take place. It can be done alone. Let us keep to the simplest methods. “The Banishing Ritual of the Pentagram,” known to most occultists, is the most usual form for banishing intrusive astral forms. Incense helps, for this is a hindrance to gross etheric bodies, but not to subtle ones. (The use of earth, water, ash, and salt may be omitted, unless the chamber contains inharmonious influences, such as may follow the treatment of obsession cases.) This rite is simple and does not take more than four or five minutes.

The second stage is that of *Invocation*. (The magnetization of the parchment, rubbing it with a piece of amber, has been done by the operator before beginning work thereon.) The Initiate should begin with one of the Invocations to the Threefold Name; there are several good Hermetic and Gnostic prayers which are of familiar use. This may be followed by a supplication couched in the terms of the personal Faith of the Consecrator. In America and Europe, such a prayer is likely to be Christian in character, but not necessarily so, for the splendor of God is in all His works, and the Spiritual Hierarchies have no man-made creed.

These introductory prayers said, the Rite of Invocation should proceed. (We are giving here a simplified, but efficacious form.) The first Invocation should be made in the name of the Divine Attribute involved; (the ‘Schema’ amphorasch or ‘Seventy-two Names of God’ affords a good classification); then follows the Invocation to the the-



ophany, angelic being, spirit or genius, in correspondence to the Talisman. This Name often is inscribed thereon.

The third stage is that of *Consecration*. The Higher Forces having been involved, their aid and blessing may be asked. The form varies little in the different rituals in use, being based on the universal fact of the Divine Immanence. It may be compared to the Theurgical Mystery attaching to the Words of Consecration in the Mass, Holy Communion, or the Lord's Supper. The essential point is the *ensoul-
ing* of the Talisman with the Divine Power. The intensity of feeling in the Consecrator affords the channel of entry.

The fourth stage is that of *Intention*. A Talisman should always (save where actually not possible) be consecrated in the name of its future possessor. This is a fundamental in the ceremonial magic of the Talismanic art. The name of the possessor has onomantic power, and it is a truism that the linking of Divine and Theophanic names with the name of the possessor establishes contact. This is a form of the ancient "Identification with the God-form," especially Egyptian, but widely used in the Mystery Schools. With this must be intimately associated the "Intention" of the Talisman, whether it be for an increase of mental powers, for friends, for good fortune, for protection against malevolent forces, for happiness, for health,

and so forth. The principle links the Divine to the operative planes, to the natural forces.

The fifth stage is that of *Radiation*. For this it is necessary to summon (rather than to invoke) the spiritual hosts acting under the Hierarchy that has been invoked. (The writer uses the hierarchical classifications of Dionysius the Areopagite; the Sephirotic powers on the Cabbalistic Tree of Life; and the Aristarchies and Psycharchies in his "Jour de Brahm" Volume II). These ministrants, obedient to the Great Spirit of the Talisman, give radiation-force to the Talisman itself.

The Rite may close with any of the Prayers for Spiritual Peace (the ancient "Norwich Peace" is as fine as any), with the specification that this Talisman shall bring peace and harmony to its possessor and to all who come within its influence.

This very brief article on the consecration of Talismans may serve as a practical indication of the nature of the work and will suffice for any Initiate or Seeker who is more or less familiar with this line of procedure. Such a rite, even so simply told and with an entire absence of decorative detail, has a long tradition behind it, and is, in short, a brief compendium of one branch of *occult theory*. It has been thought better to give the actual working practice, rather than to explain the marvels of the mystical and magical principles involved.



Philosophy is an intelligent approach to life.—Validivar.

FOR THE HIERARCHY MEMBERS

Those who have attained to the Hierarchy and who understand the purpose and importance of the special Meditation Periods are invited to participate with the Imperators of America and Europe upon the next two such occasions.

October 19, 1950, 8:00 p. m., Pacific Standard Time.

January 18, 1951 8:00 p. m., Pacific Standard Time.

Kindly mark these dates upon your calendar and arrange to be "with us." In reporting to the Imperator, please give your *exact degree* and key number.

*The
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Digest
September
1950*



Mysticism and Labor Relations

By WALTER J. ALBERSHEIM, F.R.C., Sc.D



THIS discussion of labor relations may antagonize mystics and cynics alike. The mystics may ask: Why disturb our spiritual aspirations with the squabbles of the market place? The others: What do you dreamers know about the hard facts of industrial strife?

Mystical students should realize that although their aim is peace and harmony, this goal cannot be attained by occasional hours of meditation alone; the fruits of meditation must be applied to everyday life. And who among us doubts that labor relations are sorely in need of harmonization?

As to the hardheaded realists, they must judge for themselves whether the mystical viewpoint presented in these lines can help to solve labor problems. Even if it is granted that the mystical viewpoint, or principle, may be applied to labor relations, the realists are justified in asking: *Whose* mystical viewpoint? For mysticism is by its nature a personal experience; and, although different mystics may see various facets of the One Truth, no two of them see exactly alike. Since in this field everyone speaks for himself alone, I, too, as any other student, must outline and apply my personal views:

To me, the Cosmos is one living, conscious, and in spite of all strife and suffering, a harmonious Organism. Every entity or "monad" within it, whether living or dead, according to common usage of the words, is a sub-

ordinate organism, striving toward its own harmony and perfection.

The monads rank in complexity from electrons, atoms, molecules, crystals, organic cells, to plants, animals and superindividual groups. Entities of the same type may grow in bulk and material power by mere aggregation; but an increase in rank and in level of consciousness results only from the combination of different types, of polar opposites, into a higher organic unit. The recognition of composite structures, as higher organisms, may be called *the organic viewpoint*. I further believe that Man was given the privilege, through intuition born of love, to identify his own Self with that of fellow creatures, with that of superpersonal entities, and ultimately with the Divine Spirit of the Universe Itself. This mystical extension of consciousness finds its practical application by enabling Man to do justice to himself and to the world in which he has his being.

This, then, is the personal mystical viewpoint which shall be applied to various aspects of labor relations.

Let us start with the relationship between the individual laborer and his employer. According to some followers of misunderstood Darwinism, the relation is inherently antagonistic; a fight of all against all. The worker fights to obtain a maximum of pay for a minimum of work; the employer wants more work for less pay. The worker must fight the competition of all other workers; the employer competes with all other employers in the same field of



industry. Those of us who are not incurable pessimists know that this picture is incomplete and onesided. We have seen cases where peace and friendship exist between worker and employer, between servant and master. We know that even in the animal kingdom the fight for survival is not the only driving force. Animal instincts include family love and community spirit of such strength that animals will lay down their lives for their young and for their hive or herd.

We may better understand the possibility of harmonious group relations by raising our viewpoint from individuals to the group level, in accordance with the mystical tenets outlined above.

The Right Side

The first type of groups that come to mind when thinking of labor relations, are the unions—embodiments of the slogan: "In Union is Strength." Strength they offer indeed. No longer is the individual worker an unequal match for a powerful employer, subject to arbitrary dismissal and replacement by a cheaper substitute. The Unions have won for their members not only higher wages and shorter hours but safer working conditions, pensions, arbitration of grievances, and other improvements. But are they an unmitigated blessing? The complete answer to the labor problem, even from labor's point of view? Let us list some of the complaints made against them.

It has been claimed that unions deprive the worker of his freedom more thoroughly than did the employer—that he cannot even join some unions without paying high tribute. Yet he must join to obtain a job; and in slack times he must, in addition, be "on the right side" of the union boss who allots the work. No matter how much he and his family need the work, he must strike at the union's behest with the barest semblance of a vote—sometimes for political reasons unrelated to real grievances. When he does work, he is told how much he may produce; personal industry and good workmanship are discouraged by pay scales based on seniority rather than merit.

Without attempting to take sides in these conflicting claims, we may point

out again that the mystical and natural way to harmonious group life is not mere mass aggregation but a synthesis of opposing elements into a higher organism. Applying this principle to labor relations, let us regard an entire industrial "plant" or "corporation," with its opposing forces of capital, management and labor, as a single living organism!

"A nice analogy," our realist will say, "but absurd if taken literally!" As proof of absurdity he may remind us that one and the same person may be on the board of directors of several corporations, so that several separate living bodies would have to share one member. True enough. Even a simple worker may be a member of many overlapping organizations, such as his firm, his union, his political party, fraternal order, and church.

To mystics this seeming paradox implies no contradictions. The illusion lies in the separateness, not in the unity of overlapping entities. The great mystic and organizer, St. Paul, wrote: Ye are the Body of Christ, and Members in particular. Another famous mystic, Plotinus, said of spiritual beings: Each is there All and All is each; and all, being everywhere, penetrate one another.

But, whether analogy or literal truth, let us apply the organic viewpoint to an industrial company. According to a commonplace cliché, capital provides the lifeblood and nourishment of our "plant." Manual labor is the muscle; the office force, the nervous system. Engineers and executives supply the brain, and sales and advertising departments, the mouthpiece. Where, then, does management come in, apart from the brain function attributed to the executives? It embodies the Life Force, the "Will-to-Live."

Without carrying the game of analogies too far, we may draw some conclusions from the organic viewpoint: No living organism thrives unless there is health in *all* its organs. Just as muscular idiots and brainy weaklings are equally unfit for life, an industrial organization must strike a reasonable balance between the manual and the white-collar workers. That goes not only for their numbers but also for their pay, because as cells of the body organs, the

individual workers must be nourished according to their needs.

Muscles Versus Brains

At present, *the pressure of well-organized manual workers is much stronger than that of brain workers*, and the path of least resistance has led to a situation where a graduate engineer, after four or more years of intensive and costly study, may receive less pay than the untrained helpers he supervises. For this unbalance, union organizers have the ready answer: "Serves them right; Why don't they join our union or form one of their own?" And they may be right at that. But in the meantime, while individualistic brain workers shrink from the leveling influence of unions, the true interest of the corporation demands that some balance be maintained. One possible safeguard against one-sided union pressure would be a bylaw to the effect that all employee groups must share proportionally the pay raises and benefits granted to any one of them.

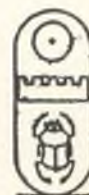
Our hard-boiled realists in management will laugh off such suggestions as a waste of company funds, on the grounds that through loyalty, inertia and fear, white-collar workers stick even to underpaid jobs. There is some truth in that, although even vice-presidents have been known to switch allegiance for higher rank or pay; and highbrow research organizations have suffered mass resignations of specialists who found more satisfying work elsewhere. However, unwillingness to quit and even loyalty alone does not make a brain worker productive. Every mystic and every creative worker knows that creativeness depends on emotional as much as on intellectual factors. If a brain worker worries and frets about his financial inability to send his children through college, his higher faculties become paralyzed and his productivity drops out of all proportion to the amount of salary saved.

Progressive management recognizes the advantage of a feeling of security among employees and, not without some prodding by the unions, promotes it by pension plans, and by provisions for disability, sickness, and death. Some farsighted concerns have introduced

systems of profit sharing. Workers or worker groups may become stockholders for the duration of employment, or receive a bonus dependent on company earnings. However, company spirit is not based on financial benefits alone but also on trust. Therefore, management should welcome rather than fight union requests for open books and labor representation at board meetings. By sharing the company's problems the workers are educated to think as members of the group organism. Their group thinking will make the firm more successful and more adaptable to economic changes.

However, this intelligent cooperation fails if the initiative of individual workers is crushed by union regimentation. That brings us back to the objections raised against some present-day unions. Unions, too, should function as living organisms, for the common benefit and not for political ends or racketeer bosses. Unionized groups working in an industrial firm must feel and act as members of that corporate organism as well as of their union. They are as important as is the management and as responsible for the well-being of the plant that feeds and includes them all. If unions betray their trust, for instance, by condoning or not preventing a wildcat strike of their members in violation of agreements, they should be held financially liable.

But liability belongs to the vocabulary of coercion and of the fight for survival. As mystics, we prefer to think in terms of voluntary cooperation. If union groups are treated as partners by an enlightened management, they in turn will help to strengthen the joint enterprise. They will find it to their own advantage to permit incentive pay: honest piecework rates according to quantity of work, and individual gradation of work according to quality, especially among professional workers. Admittedly, individualized pay rates do not fit easily into collective contracts. But with mutual trust they can be achieved. Minimum, average, and maximum rates for each classification may be stipulated, and the individual's rating adjusted by consensus between the management and either the union delegates or a poll of the workers themselves.



One Organic Body

The above shows how the organic viewpoint may improve labor relations within each "plant." But a plant does not live alone; it is surrounded by competing organizations. From the materialistic standpoint the entire plant, whether viewed as a group or a single entity, is involved in the same old fight for survival, except on a larger scale. This group fight, too, affects labor relations.

Like individual workers, collective enterprises can and do band together to combat external pressure. They may form cartels, trusts, and secret agreements in restraint of trade among themselves and even with suppliers and customers. Such measures work for a time, but they bring on a reaction. Anti-trust laws, double-crossing members, and a decline of trust-ridden industries bring failure to unethical combinations. Our economic system suffers from this destructive selfishness on the industry level which cannot be cured by preachments nor by legislation alone. The cure may be found in a further extension of group consciousness to the point where entire industries, and even entire communities and nations are recognized and *felt* as one living organism, as *our* "body politic."

In this organism all members must perform a useful function; otherwise they atrophy or become a cancer, that ruins the whole body and itself. A plant management imbued with this higher organic viewpoint seeks success not by fighting competition but by enhancing its own usefulness. It shares profits three ways, with capital, labor, and

customer, and thus secures good will.

Application of the organic viewpoint to entire industrial communities affects individual worker relations. In living bodies, individual atoms are freely interchanged between the most remote organs. Workers should have the same freedom. At present, even the most liberal private pension plans tend to chain workers to their jobs, for if they quit they will lose all pension rights. If separate firms are recognized as members of one economic body, an employee who transfers to another firm without breach of trust, should carry over to the new employer's pension fund the equity acquired in the prior firm. A moderate loss of seniority may compensate for the employer's expense in training new employees, although in the long run, the employing firms may gain by cross fertilization of ideas.

We might extend the scope of this analysis to humanity as a whole. The nations of the world, like industrial firms and individual workers, have a better chance to survive and prosper by uniting into one organic body of Mankind, than by banding together into rival fighting gangs. But sympathetic readers may well elaborate for themselves the ramifications of the Organic Viewpoint. The purpose of this article is achieved if a few among the "hardheaded realists" admit to themselves:

Mysticism is applicable to labor relations and it offers solutions which yield a better return in terms of happiness, and even of dollars and cents, than does the anarchy created by cynicism and blind greed.

CANADIAN LODGES WILL BE HOSTS

The Vancouver Lodge and the Victoria Lodge are planning a Pacific Northwest Rally to be held at Vancouver, September 22, 23, and 24. Among the outstanding features are the First and the Ninth Degree initiations to eligible members, the new film *Egypt, the Eternal*, and the Pyramid Building ceremony scheduled for Sunday, September 24, in Stanley Park.

For hotel reservations and copy of the program, write to the Secretary of the Vancouver Lodge, 878 Hornby St., Vancouver, B. C.

The Reader's Notebook

By

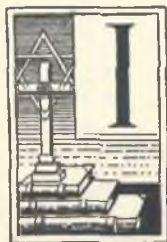
JOEL DISHER, F.R.C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



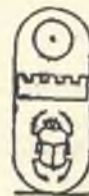
IN 1870, when Samuel Butler was thirty-four, he met in Venice an elderly woman who said to him in parting, "And now, Monsieur, you are going to create." Butler wrote: "This sank into me and pained me; for I knew I had done nothing as yet, nor had I any definite notion of what I wanted to do. All was vague aspiration, admiration, and despair; . . . still, I went home resolved to do at any rate something in literature, if not in painting. So I began tinkering up the old magazine articles I had written in New Zealand, and they strung themselves together into *Erewhon*."

The book, published anonymously in 1872, G.D.H. Cole calls "not a story, with some philosophical quirks and observations thrown in: it is a series of humorously expressed moral and social judgments with a story built round them." The "moral and social judgments" were mainly the old magazine articles Butler had written in New Zealand as first statements of themes from which he never departed—the Grundyism of Victorian England, church doctrine and religious practice, education, Darwin's theory.

Around these, he built his tale of stumbling onto the kingdom of Erewhon, "Over the Range," while looking for a new site for a better sheep run

in Canterbury, provincial district of New Zealand. The strange and colorful New Zealand scene provided just the locale for what Cole calls Butler's "Victorian England back to front" society. The themes about which his mind kept perpetually turning were the ones he fathered upon the Erewhonians. His humor was mordant, splenetic; but the moils, real or imaginary, in which he spent his life sometimes made his humor a little less effective than it would otherwise have been.

Erewhon achieved success with the English-reading public—success largely due, it must be admitted, to the fact that *The Coming Race*, a novel of Utopian character published anonymously the year before, more or less prepared the way for it. "I do not doubt," Butler wrote, "that *Erewhon* owed its success in great measure to its having appeared anonymously. . . . The reviewers did not know but what the book might have been written by a somebody whom it might not turn out well to have cut up and whom it might turn out very well to have praised." He was referring to Sir Edward Bulwer-Lytton, whose authorship of *The Coming Race* became known at the time of his death in 1873. Shortly thereafter, Butler announced his authorship of *Erewhon*, then in its third edition of a thousand copies. Immediately, its sales dropped ninety percent! What Mrs. Grundy was willing to tolerate from a Some-



body, she was evidently in no way ready to put up with from a Nobody!

The satire of *Erewhon* has pretty much received its due from critics and reviewers. As a picture of a nightmarish sort of Utopia, it has been subjected to minute examination—but the result is none too satisfying. It was not a Utopia, for I doubt whether Butler could have conceived one. His mind worked always in inverse fashion. He was never at his best in being *for* something but in being *against* something. It was not for him to be a builder. He could only direct the demolition crew to clear the ground of useless and encumbering structures. He was afflicted, too, with a kind of mental myopia which threw everything a bit out of focus. It may be that he made of his affliction an art, but the habit of inverted thinking did result in distortion, no matter how amusing.

He may have wanted to write about a Utopia; certainly he was looking for one—but he could neither conceive one outright nor recognize any existing approximation to it. This aspect of Butler and his *Erewhon* has been but little dealt with; yet it may open the way to something of more positive value than anything yet said on the subject—and that without in any way detracting from the essential satirist and social critic that he was.

The years 1859-1864 Butler spent as a successful sheep farmer in the newly-opened province of Canterbury, New Zealand. That such firsthand knowledge of the Maori people impressed him is shown by the fact that many Erewhonian customs are merely distortions of Maori culture.

The character of the Victorian mind, as well as the fact that the Canterbury settlement was a Church of England project, made it impossible that anyone (much less Butler himself who had no ethnological bent) should give serious attention to a primitive culture with the expectation of finding anything in it of use to civilization. Tremendous and exciting ideas of sound value in the fields of science, religion, social relationships, and the arts lay immediately at hand if Butler could only have opened his eyes sympathetically to them.

But he was too full of himself, too busy wrestling contra mundum (symbolized by his father who was to him compounded of all the vicious virtues of respectability, the proper thing, the right people, the true religion, etc., etc.). It was an exaggerated Oedipus complex which embraced the whole pantheon of gods worshipped in England, that is to say Everywhere, which by inversion of letters he reduced to Erewhon—Nowhere.

The Maori society, therefore, could not be other than incomprehensible to him and could only suggest the willful perversity of primitive peoples. It could only be something upon which the missionary effort of the Church of Respectability could be expended.

So first, there was the article called "Darwin Among the Machines"—in which he "proved" machines dangerous things to be discarded lest they supplant man by developing a new kind of consciousness. It was logic *reductio ad absurdum*, but it was clever and was one of the things later refurbished for *Erewhon*. Then came "The Musical Banks," mainly a satire on the church. Here again, it is likely Maori religious practices and personal reminiscence of religion in England were mixed ill-assortedly.

"An Erewhonian Trial," where a man is treated as a criminal for his offense of contracting pulmonary consumption, is an admixture of Maori health culture and a newspaper account of a criminal trial. He had merely to change *purging* to *flogging*, and *quarantine* to *imprisonment*, to make the matter plausible in the implausible society of Erewhon. The same is true in "The World of the Unborn." And, of course, "the straighteners" of Erewhon, those doctors of the mind, were exaggerations of the Maori *tohunga*—Hawaiian, *Kahuna*—native experts who were specially trained in the psychology of individual social adjustments.

The Colleges of Unreason, teaching only hypothetical languages, are more easily connected with the impractical character of instruction in the public schools and universities at home than with the Maori. "We like progress," he has one of his Erewhonian Professors of Unreason say, "but it must commend itself to the common sense of the

people." His own comment was "Perhaps, after all, it is better for a country that its seats of learning should do more to suppress mental growth than to encourage it. . . . It is essential that by far the greater part of what is said or done in the world should be so ephemeral as to take itself away quickly; it should keep good for twenty-four hours, or even twice as long, but it should not be good enough a week hence to prevent people from going on to something else."

There was enough material at hand in New Zealand in the Maori culture to have given Butler the vision and ground plan of a real Utopia if he could have torn himself away from his Handel, his painting, and his shadow-boxing with Darwin and Mrs. Grundy

long enough to have discovered it. And, never believe that Utopia is the concern of only idle dreamers. Without vision of the ideal, the people perish, said the Prophet. Where would St. John have been on his lonely and barren isle of Patmos without it? And how much differently have we lived because of John's vision?

Butler was, however, not a visionary, not a Plato, a Sir Thomas More, a Sir Edward Bulwer-Lytton, not a mystic even. He was only a witty and disgruntled man, fuming at circumstances he recognized as imperfect yet knew not how to change. If he had only had eyes to see, what a difference it would have made to him—but, then, there would have been no *Erewhon*, and that were a pity, too.

GRAND COUNCILORS OF A. M. O. R. C.

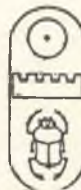
Officers elected to serve as councilors of the Grand Lodge may be contacted in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

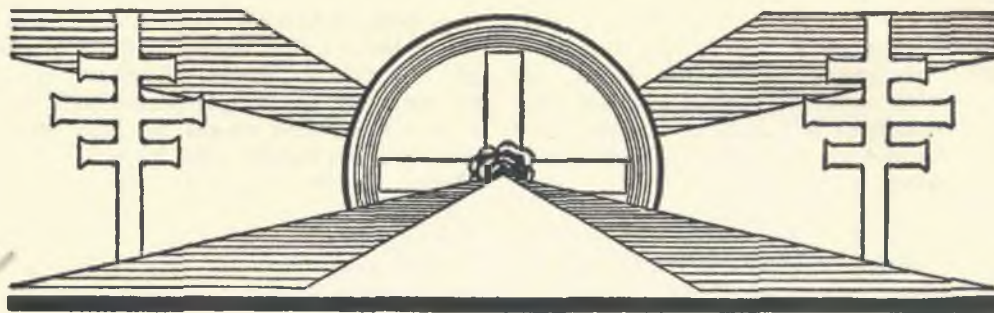
At the 1950 convention the following men were elected to the Grand Council of the Order, for the term ending with the annual convention of 1951:

North Atlantic States	Mr. Joseph Weed 350 Madison Avenue, New York City, New York
South Atlantic States	Mr. William V. Whittington 4700 Connecticut Ave., N. W., Washington, D. C.
Midwestern States	Mr. James French 1610 Stevens Ave., Minneapolis, Minnesota
Southwestern States	Mr. Camp Ezell P. O. Box 366, Beeville, Texas
New England States	Mr. Robert Wentworth 132 Russell Street, W., Peabody, Massachusetts
Great Lakes Area	Harry L. Gubbins 6212 Westwood Avenue, Detroit, Michigan
Pacific Northwest States	J. Leslie Williams 3282 West 27th Ave., Vancouver, B. C., Canada
Eastern and Midwestern Canada	Mr. Frederick P. Robinson 208 Avenue Bldg., Winnipeg, Manitoba, Canada
South and Central America	Dr. G. A. Pardo Apartado 143, Caracas, Venezuela

ATTENTION!

A new item for the binding of copies of the *Rosicrucian Digest* has been added to Student Supplies. This binder was designed after numerous requests and a definite need by our readers. For more details, please note complete description on INSIDE FRONT COVER of *this issue*.





The 1950 International Convention

By RUTH FARRER, Convention Secretary



Jose, California.

Following a short organ concert by Frater Iru Price, of San Jose, the temporary chairman, James French, of Minneapolis, Minnesota, grand counselor for AMORC in the North Central States, officially opened the Convention. He then introduced the Imperator, Ralph M. Lewis, who addressed the assembly on "The Function of a Rosicrucian." The text of his discourse may be found in this issue of the *Digest*.

Frater J. Leslie Williams, of Vancouver, British Columbia, Canada, and general representative for the Order in the Pacific Northwest, was then introduced as permanent chairman. Frater Arthur Piepenbrink, of Chicago, a member of the 1950 Rose-Croix University staff, was presented as deputy chairman. The Order's representative in the Southwestern Area, Frater James Blaydes, of Dallas, Texas, was introduced as sergeant at arms.

The governing body of the Rosicrucian Order, the Board of Directors, was then presented: Mrs. H. Spencer Lewis, president of Rose-Croix Therapeutic Research Institute; Mrs. Ralph M. Lewis; Cecil A. Poole, supreme secretary, and Frater J. A. Calcaño. As Director of the Latin-American Division

of the Order, Frater Calcaño welcomed in the Spanish language the many delegates from the southern hemisphere. The three Grand Lodge officers were then introduced: Rodman R. Clayson, grand master; Harvey Miles, grand secretary; and James R. Whitcomb, grand treasurer. Each of the latter greeted the visiting members most warmly, assuring them of every service during their stay. Returning to the platform, the Supreme Secretary commented on the Order's part in bridging the prevalent wave of nationalism and world-wide prejudices; he spoke of the part played by the Order, here and abroad, in educating men to think clearly and to meet together constructively regardless of their differences.

The theme of world brotherhood was dramatically brought home to the Convention audience through a remarkable series of verbal greetings from officers of the Order residing in foreign lands. The stirring national anthem of Great Britain introduced Raymund Andrea, grand master of Great Britain. As a colored slide revealed his personality upon the AMORC screen in Francis Bacon Auditorium, his words of greeting were heard by means of a tape-recording. Seeing and hearing our English representative indeed stirred the emotions of all present.

The rousing anthem of France, *La Marseillaise* preceded the greeting of Mlle. Jeanne Guesdon, the efficient grand secretary of AMORC, France; she was pictured holding a bouquet of flowers in her own garden in the suburbs of Paris; she spoke in English,

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French, and Spanish. In similar manner, Arthur Sundstrup, grand master of the Jurisdiction of Denmark and Norway, greeted the members here, the photograph of this devoted worker remaining on the screen throughout his short talk.

The Rangitoto Maori Choir from distant New Zealand introduced Soror E. M. Wood, master of the Auckland Chapter; her words and smile gave deep meaning to the far-flung nature of our Beloved Order.

The Sao Paulo Chapter was introduced by the Brazilian national hymn. The Master greeted the Convention in Spanish. The familiar face of G. A. Pardo, grand councilor for the South and Central American countries, next appeared on the screen to accompany a gracious welcome. A Mexican marimba orchestra preceded the Spanish-spoken welcome of Ruperto Betancourt, past master of Quetzalcoatl Lodge, Mexico City.

Other equally thrilling greetings were received from Albin Roimer, grand master of Sweden; Jan Coops, grand master of the Netherlands; and S. C. Saad, grand master of Amenhotep Lodge, Cairo, Egypt. Unfortunately, these arrived too late for re-recording. However, plans are under way for their use some time in the coming year.

Written greetings to the Convention came from Frater Victorius, grand master of the Order in Germany; from Soror M. C. Zeydel, grand-master general of the Indonesian Grand Lodge; from Orlando Perrotta, grand master of Italy; and from Sydney, New South Wales.

Daily Opportunities

Special class instruction groups met in the Supreme Temple and in Francis Bacon Auditorium each day. During these meetings, able representatives of the Department of Instruction addressed the members and discussed questions. Each such instruction period was devoted to the students in certain degrees, and in some classes, a number of the members participated in actual experiments. Similar practical classes were conducted in the Spanish language by Frater J. A. Calcaño.

Taking advantage of the opportunity to actually *see* documents and letters authenticating the Rosicrucian Order, AMORC, in America and its relation to the FUDOSI, members congregated at various times during the week in the Rosicrucian Research Library. This display was presented by Frater Joel Dishner, of the Literary Research Department. In similar manner, throughout the week, the members were privileged to view rare books, ordinarily kept in the archives of the Order and seldom available in public libraries; these volumes, some delicate with age, included works by Sir Walter Raleigh, Sir Francis Bacon, Michael Maier, and Robert Fludd.

Numerous science demonstrations were given in the Rose-Croix University building, thus enabling everyone to see them. By means of special apparatus, the principles of color and light were illustrated together with their use in demonstrating the manifestation of the human aura.

The traditional and inspiring Convocations of the Order were repeated throughout the week so that all might attend. One such ritual was presented in the Spanish language by special ritualistic officers.

Science Features

That the teachings of the Order are securely anchored between the extremes of the spiritual and the material was clearly shown to all those who attended this year. The new Rosicrucian Science Museum and Planetarium, a development from the old planetarium, constructed by the late Imperator, Dr. H. Spencer Lewis, many years ago, served to swell the reasonable pride of all Rosicrucians. In this familiar domed-building in Rosicrucian Park, the Science Museum provides both members and nonmembers alike with the opportunity to see various exhibits dealing with the physical sciences and operated by the onlookers themselves.

One of the more popular exhibits was the model of a longitudinal wave; demonstrating some of the qualities of sound, this exhibit presented a number of magnetic rods, suspended, pendulum fashion, from an overhead support. The pendulums all have the same peri-



od of swing, or vibration, thus being in resonance. When the leftmost pendulum is set into vibration by a push button, its vibration is transferred progressively to the other pendulums. The Convention visitors (as will the future guests of the Science Museum) thus witnessed a slow-motion display of a longitudinal wave of sound in air. The lower tips of the pendulums are imagined to represent individual molecules of air.

Directed by Frater Lester L. Libby, physicist and electrical engineer, the Science Museum will increase the number of its present exhibits—exhibits which are arranged in order according to the spectrum of energy, that is, a progression of phenomena of the lower vibratory rates upward in the scale of manifestation. Rosicrucians are justifiably proud in the fact that this is the first museum of the *physical sciences* to be established on the Pacific Coast. It is to be noted that throughout the Convention the members enjoyed the "Theatre of the Sky," which is an integral part of the Science Museum and devoted to the promulgation of knowledge of astronomy and its relation to man. The new planetarium, or "Theatre of the Sky," replaces the now worn-out mechanism personally built by Dr. Lewis. The visitors were highly pleased with the extension and improvement which constitutes the Rosicrucian Science Museum.

On Monday evening, everybody had the opportunity to see and hear the special, combined science demonstrations presented in Francis Bacon Auditorium by Frater Lester L. Libby, Director of the AMORC Technical Department. Efficiently and dramatically, through the use of carefully prepared equipment, he lectured on the integral parts of the Cosmic keyboard of vibrations. Magnetic pendulums on the stage served to illustrate the interchange of potential and kinetic energy, resonance and attunement. Water-trough equipment aided in demonstrating the nature of sound, radio, heat and light waves.

Discussing sound waves, Frater Libby illustrated the vibratory characteristics of sound by means of tuning forks, audio-oscillator, and music. The subjective color disk, such as used in Gen-

eral Electric demonstrations, showed, through its aspect when whirling, how the eye may be deceived. Without doubt, the dramatic climax of the evening was the introduction of the AMORC Electronic Sound-to-Color Converter, a unit constructed in the laboratories and workshops at Rosicrucian Park, which produces various colors in harmony with sounds as they are presented to it. Speaking of the associative effects of particular sound frequencies and colors on certain regions of the sympathetic nervous system, and the octave relationship, Frater Libby introduced the *first showing* of this sound-to-color converter. The spoken word, the singing voice, musical instruments, and finally orchestrations, were accurately and beautifully interpreted *as color* before a fascinated audience.

The Arts

It is not unusual to find gifted artists among Rosicrucian groups. On Monday afternoon, several recordings of the music of Alan Hovhaness, noted Rosicrucian composer, were played to an assembly in Francis Bacon Auditorium. As a prelude to the evening program, the talented young tenor, Frater Churchill Jackson, of San Jose, sang several numbers, including *Aria* by the Comte de Saint-Germain. Colombe Felice Miles, daughter of the grand secretary, performed very ably at the piano, preceding the evening events of Tuesday and Wednesday.

To begin the Thursday evening program, Frater James H. Rigby, baritone, of San Jose, sang two songs, accompanied by Soror Rigby. During the course of the traditional banquet on Friday evening, Soror Sylvia Swearer and Frater Carlos Parker, of San Jose, gave an exhibition waltz which was highly applauded.

On Thursday afternoon, an informal period of entertainment was given in Francis Bacon Auditorium by several visiting and local artists, including an organ number by Frater Iru Price, of San Jose; a series of costume dances by Colombe Arlin Drake; a vocal duet by Frater and Soror Ernest Detwiller, of New Westminster, British Columbia; a group of English folk songs in costume,

(Continued on Page 303)



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S.P.C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

PROBLEMS OF HONESTY

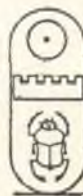


AT THE first thought it might seem that no problem could exist in relationship to honesty. On second thought, we might conclude that if problems of honesty did exist, they would be those having to do with social relationships. However, outside the realm of the moral problem, there is also the psychological one which has to do with man's attitudes or his general over-all behavior. It is acknowledged that, if society is to function for any purpose, honesty must exist. This consideration has to do with moral living. If men as a unit will not honestly get along in the world, if the problem of honesty is such that each individual will not attempt to practice it, it becomes neces-

sary to enforce a degree of honesty by legislation.

Laws and regulations have, therefore, been established in human society and are made effective through various enforcement agencies. The idea is that honesty in society is a fundamental basis upon which individuals can function harmoniously as a group. If the various members of society deviate from honest conduct, then the function of society is impaired and the enforcement of regulations must be made effective. Every individual would, to a degree, suffer the results of deviations from the practice of honesty by other members of society, as well as by himself.

Outside the realm of the moral and social viewpoints regarding honesty, there is a deeper meaning which re-



lates itself to the individual, to his attitudes, as well as his habits among others. If an individual is going to put into effect and honestly exemplify ideals to which he has subscribed, the honesty becomes evident in the practice of the attainment of these ideals; it aids the individual as well in establishing the standards of living and behavior.

These ideals may be private in that they are related to the most intimate part of consciousness. Once they are established and proved by experience to be worth while and of use to the individual, there are times when one must decide to what extent they must be upheld. Honesty to ideals means that one's behavior and thinking will at all times exemplify the existence of these ideals. If one believes in immortality, for example, and has subscribed to the ideal that a higher intelligence has ordained the purpose of life and its ultimate achievements through immortality, then an individual with such ideals will constantly live as if eternity is an existent condition now and not only in the future.

To postpone immortality to a future time is to be dishonest to such ideals. On the other hand, to constantly be aware that the continuity of life is a continuance of a force beyond the limitations of our physical nature that has no beginning and no ending is to always be alert to the possibilities of each passing moment; to so live, think, and behave is to be creating a continual expression of the ideals to which we subscribe.

Complete honesty to ideals means that they find expression in all phases of thinking and behavior. This concept will not permit an individual to subscribe through act or thought to a set of ideals on one day of the week or month, and to conduct himself in such manner as would be contrary to them at other times.

Honesty to self is a complete awareness of the potentialities of self. If we become aware that life is a continual existing force temporarily resident within us, then we will also realize that the real self, sometimes called the inner self, must be given every opportunity for growth and expression. Those who subscribe to these principles know that

the full purpose of life is that the self, the inner self, may grow—grow into its eventual union with the greater infinite force of which it is a part. Honesty to self presumes the necessity of learning as best we can those procedures, processes, and manners of behavior that tend to cultivate this growth, and to constantly direct our attention and efforts into such channels. We learn, for example, that meditation, concentration, and the contemplation of higher laws are means by which we can better acquaint ourselves with those laws and fit the inner self into its eventual culmination, because honesty with self will direct us to avail ourselves of each opportunity by which we can use these tools for self-development.

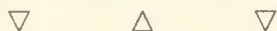
To know ways and means by which this accomplishment can be brought forth and self-expression raised to its highest level, and then to disregard the actual practice of such procedures, is an example of the problem of honesty becoming a personal one. To fail to carry out these obligations for self is, in this sense, dishonest. It is a process by which we refuse to recognize value in this social world. Refusal to recognize the value rightly assigned to physical things, and to misuse or to appropriate valuable possessions of others, is obviously dishonesty.

The same principle applies to our inner selves. Not to avail ourselves or partake of the opportunities for growth and development, to let lie in our consciousness unused that knowledge which would direct us toward higher achievements and accomplishments, is to disregard values, values even higher than those in the material world, and this is dishonesty to self. The difference primarily concerns our relationships with others. Dishonesty on the moral plane will hurt others as much as it will hurt us. Dishonesty to self hurts principally ourselves, retards our growth, and permits inconsequential activities and thoughts to predominate our lives rather than those which would direct us toward growth and higher achievements.

For the purpose of assisting men and women who have subscribed to the higher ideals of life, by devoting or

setting aside certain periods to these higher principles, the Cathedral of the Soul was established. In this institution, which is of a nonphysical nature and exists only within the minds of men, each individual may establish a systematic basis by which he may give attention to the higher laws of the universe and devote himself to the development of his inner abilities and potentialities, as well as to better prepare himself for service in the world in which he functions. In a complex

world where many physical demands are made upon us every waking moment, it is well that we avail ourselves of a systematic procedure by which we can, in close attunement with others, direct our attention or thoughts and our problems to higher sources of inspiration and improvement. The function of the Cathedral of the Soul becomes, therefore, an instrument or tool which we may use. To avail ourselves of it is to express to the fullest extent of our abilities honesty to self.



THE 1950 INTERNATIONAL CONVENTION

(Continued from Page 300)

presented by Soror Kathleen Duthie, of Portland, Oregon; a Beethoven piano concerto by Soror Marion Ainsworth, concert pianist from Dearborn, Michigan; and a solo by the talented lyric soprano, Colombe Nancy Bissett, of Los Angeles, California.

The informal dance held across the street at the Herbert Hoover Junior High School on Tuesday evening was quite popular. Throughout the week, an exquisite collection of paintings, copied from the Cave of the Thousand Buddhas, the work of Shao Fang, was exhibited in the Rosicrucian Art Gallery.

Special Discourses

The Curator of the Rosicrucian Egyptian and Oriental Museum, Frater Jay R. McCullough, gave two lectures in the Museum during the week. "The Sacred Sun" included a review of the significance of the sun in antiquity. Frater McCullough dwelt upon the culture nourished in the priestly city of Heliopolis, and traced the influence of the sun on the teachings of the ancient mystery schools, the predecessors of the Rosicrucian Order. Later, in lecturing on "Magic and Mysticism in Tibet," he touched upon the ancient religions of India and Tibet and showed how the early faith of Buddhism, with its high Tantric content, was superimposed upon the early Bon religion. The fantastic elements of those religions greatly interested his audience; they were likewise intrigued by the display of unique prayer wheels and images

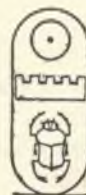
of the gods. These and other items, including an old Tibetan astrological chart in the form of an elaborate block print, were exhibited.

Twenty Colombes attended the Convention and took part in a special ritual for Colombes held in the Supreme Temple under the direction of Soror Gayenelle Jackson, Colombe counselor.

Dr. H. Arvis Talley, in charge of the Rose-Croix Therapeutic Research Institute, addressed the Convention on Tuesday afternoon on the subject: "Scientific Evidences of the Rosicrucian Healing Force." Speaking of the bio-electrical energies of the body, he pointed out that Rosicrucians must not overlook the material world nor rebel against science.

The grand master, Frater Rodman Clayson, discoursed on "Mysticism in Practice," on Tuesday evening, repeating this lecture on Wednesday. It is to be noted that the main evening events were given twice to enable the entire Convention attendance to participate. Frater Clayson emphasized the necessity of fearless thinking and doing on the part of mystical students and the importance of seeking new experiences and the developing of our unknown capacities. He showed that the courageous application of the teachings could bring order and power into our lives.

A great number of the officers of our Lodges and Chapters throughout the Jurisdiction were present and took part in a special discussion Wednesday afternoon, led by the Grand Master and



the Grand Secretary. This gave them the opportunity to obtain helpful suggestions for the successful operation of the Lodges and Chapters.

Memorable Events

Although the Convention program was replete with dramatic and fascinating features, it was agreed that the Emperor's mystical demonstration and the mystical allegory, were indeed sublime experiences. Assisting the Emperor in his demonstration, Thursday night, was the Grand Master, who presented the address. The use of rhythm as an ancient and present-day means of bringing about a condition in the psychic body conducive to Cosmic awareness was the theme. Following a careful explanation of this process, the Emperor's demonstration began. Through the aid of the highly amplified beat of a metronome and of special illuminated devices on the darkened stage, the audience was enabled to bring about a change in their inner consciousness. These dramatic aids on the stage, including the portrayal of a moving, ultraviolet spiral, did much to bring about the desired effects. That the audience was deeply moved by this performance was easily to be seen. Many reported that they would long remember these instructions and the clever stage presentations.

On Tuesday evening, and again on Wednesday, a most unusual mystical allegory was presented in Francis Bacon Auditorium. Against a background of strikingly designed scenery, actors in colorful Renaissance costumes, especially made for this performance, depicted the mystery of "C.R.C." A definite mystical ritual underlay the outer structure of symbolic actions, portraying the discoveries made by "certain Brethren." Based on an authentic historical source book, published three centuries ago, the allegory, while conforming to the text, was presented flexibly enough to allow for three types of interpretation—as an actual history, if one so wished; as a symbol of a periodic rebirth of the Rosicrucian brotherhood; or, as a personal initiation.

Valuable Committees

Voluntarily formed on the first day of the Convention, were two committees—Resolutions and Adjustments, and

Administration. These performed an important service for the Supreme and Grand Lodges and for the members at large. Composed of some twenty members each, and representing widely separated parts of the globe, these committees probed into the inner workings of the Order, thus being able to testify in final reports the results of their penetrating investigations. Outlining their findings in brief, they found the AMORC administration to be operating most efficiently and smoothly with a satisfactory financial condition. Their signed and notarized reports spoke of the true Rosicrucian spirit present at Rosicrucian Park, and acknowledged the diligence of the officers; also included were a few suggestions and recommendations, which will have the careful consideration of the Supreme Grand Lodge.

Worthy of Note

Nearly nine hundred members attended this 1950 Convention. Its international nature was shown by the representation from many foreign countries: the large delegation from Canada, the enthusiastic members from Mexico, Cuba, Chile, El Salvador, Honduras, France, Israel, and Sweden. Bay Area newspapers gave considerable space to the Convention activities.

Cognizant of the need of stressing what Rosicrucians may do to bring about better international relations, a special International Forum was held Wednesday afternoon in the Auditorium. Members of the AMORC Staff acted as moderators. The abatement of fear, the part members may play using Rosicrucian principles, and the fact that we must courageously participate in what must be done to preserve peace was dwelt upon at length. The comments from the audience represented a fair cross section of current thought upon the Korean situation.

Throughout the Convention, members took advantage of the opportunity of having interviews with the officers of the Order and with their Class Masters. A number of conducted tours made the members familiar with the elaborate system of offices and the departments which form AMORC.

The farewell banquet, Friday evening, was a festive occasion. Over

eight hundred members and friends enjoyed dinner and a subsequent program held in the San Jose Civic Auditorium. Soror Martha Morfier Lewis (Mrs. H. Spencer) proved to be a most gracious and charming mistress of ceremonies. Following the entertainment, the new AMORC sound and color film, *Egypt, the Eternal*, was shown, consisting of rare motion pictures taken during the Emperor's latest trip to Egypt. After a few closing words by the Emperor, Ralph M. Lewis, the Conventioners adjourned, the official proceedings of the Convention being over. Many attended the gala dance given by the Colombes of the Grand Lodge in the Empire Room of the Hotel Sainte Claire.

Post-Convention Activities

A specially arranged scenic tour on Saturday provided the visitors a ready means of seeing the interesting points in and near San Francisco.

Likewise on Saturday, July 15, the Grand Temple Heptad, the local chapter of the Traditional Martinist Order, conferred honorary initiations into its first degree. This beautiful rite was presented also in the Spanish language. Some fifty Rosicrucians enjoyed the inspiring rituals of this mystical Order which like AMORC is also a member of the federation of authentic, mystical and initiatory Orders known as the F. U. D. O. S. I.



Transformers

By HELEN J. TUOHINO, F. R. C.



RADIO and other electrical equipment is operated day by day by currents coming from vast power-houses where generators create this marvel called *electricity*, but have you ever considered what would happen to your electrical equipment if you were to connect it directly to the high voltage which power lines carry? Your equipment would literally burn up—hence, power is transmitted by high voltage over long distances, and then stepped down through transformers to the proper voltage for consumer use.

Just so, the Source of Energy from the Center of All Things is of such a

high frequency that it is necessary for us to receive this energy or power through various steps of transformers on a Spiritual plane to enable us to tune in, or use this power that pervades the Universe. These transformers are the leaders, or highly evolved soul-personalities, who have mastered Life's problems to that degree where they can contact these higher rates of vibrations of the Cosmos and step the power down to a degree where other beings working through organizations for the benefit of mankind may step it down further, or to the point where the neophyte creeping toward the Greater Light may also be able to receive a bit of this power to his enlightenment and everlasting Joy, and thereby *safely* set his feet upon the Upward Path.

SUPREME TEMPLE CONVOCATIONS

The Supreme Temple Convocations will be resumed beginning Tuesday evening, September 26, in the Supreme Temple. Members in the immediate vicinity of San Jose, as well as members of the Rosicrucian Order who are visiting in the vicinity, are welcome to attend. These Convocations will continue each Tuesday evening throughout the fall, winter, and spring months.





SANCTUM MUSINGS

SUN WORSHIP

By RODMAN R. CLAYSON, Grand Master



MANKIND has good reason to give much consideration to the sun. Without the sun and its forces, man could not enjoy existence on the earth. The revelations of the scientific world today do not allow for sun worship, but perhaps we can understand how sun worship came into existence with the ancients when we consider that they knew, just as we know today, the importance of the sun and the sunshine.

It is not likely that the ancients realized that the sun is the original source of the earth's energy. They could not know that this energy assumes many forms. They were not familiar with the fact that the sun originally provided the earth with necessary chemical compounds, that the sun in one way or another is responsible for industrial power, that the sun makes green cells possible in plant life, that the sun is responsible for the rains which make possible the habitation of the earth. The ancients did know, however, that the sun made possible abundant crops, the change of the seasons, and that its heat and light were necessary to all living things. Undoubtedly early man found much significance in the rising and setting of the sun on the horizon, and he learned to anticipate the reasons.

In earliest times, and even today, various peoples held festivals to com-

memorate the equinoctial passages of the sun which occur in March and September, and the solstice passages of the sun which occur in June and December, by the accepted calendar which we use at the present time.

Whereas sun worship has been practiced in varying degrees at one time or another, by all peoples, we know more about the habits and beliefs of the Egyptians since they seem to have a longer known history than that of other countries. History, for instance, tells us of a great power which the priesthood in Egypt held over the common people. The priests were the possessors of knowledge, particularly the knowledge of the secrets of nature and nature's laws. These secrets helped them to wield considerable power over their subjects.

The priests and Pharaohs had the earliest Egyptian Temples constructed to face northeast or northwest, so that the rays of the rising or setting sun on the occasion of the summer solstice would fall upon the full length of the floor of the building. Some of the temples were built to commemorate the sun; and this, of course, caused the sun to become involved in the Egyptian religious beliefs. The larger pyramids were built to face the east and the west. There was a reason for this, in that it helped the Egyptian priests in their study of the apparent movements of the sun. The great Temple of Karnak, which was completed by Thutmose

III in 1500 B. C., faced the setting sun at the summer solstice.

We find buildings set to the sun in other countries, too. We find temples set or built to the sun far away in Central America among the Mayan and the Aztec ruins. In China, in the city which was formerly Peking, was a Temple of the Sun. The Druids in Great Britain left monuments which indicate sun worship. The Pueblo Indians in America built their *kivas* to the sun. The Sumerians and the Babylonians built step pyramids or ziggurats for observation of the sun. At the apex was a shrine to the sun-god. It is said that the Tower of Babel was a sun monument, and that this was a forerunner of our own church spires.

In Persia the sun was worshiped long before the time of Zoroaster. Zoroaster identified the God of Light with the God of Good. That the Chaldeans and the Syrians worshiped the sun is evidenced by a wheel-ed disk which represented the sun. In Chaldea the sun was looked upon as the shepherd of the stars. Chaldean astrologers observed the ancient law of the macrocosm and the microcosm. This law implied that as above so below; in other words, everything that happened in the heavenly spaces would be reflected to the earth, the world below.

In Peru the sun was venerated, and a temple was erected to the sun in every city and large village. In Peru, as well as many other countries, temples were erected not only to the sun but also to the moon, the stars, the winds, the mountains, and the rivers which were considered as inferior deities or gods. Even today we find that the rising sun is an emblem of various nations, among them being Japan, Persia, and some of the Central Ameri-

can republics. In Mexico is the enormous Pyramid of the Sun. Sun worship connects the early cultures of Europe, Asia Minor, and the Americas. Even the Basques of today are essentially sun worshipers.

In Egypt, as in other countries, various aspects of the sun were deified. There were hosts of little gods, some of them to the sunshine, others to the sun itself, and some to the moon and the planets. There were many symbols to represent the gods, animals and birds being particularly prominent. For the Egyptians, there was a boat sailing through the sky to represent the sun-god.

The worship of Ra, the physical sun, was universal throughout Egypt. The name *Ra* was prefixed with the article *pi* which became *phrah*. From this the word *pharaoh* was derived. No doubt, because the sun was chief of the heavenly bodies, the solar disk was an appropriate emblem for the king whose regal title was *Pharaoh*. That the sun, as a deity, was important is borne out by the fact that Pharaohs also carried the title

of "Son of the Sun."

They Looked for God

The Greek historian *Diodorus* wrote: "The first generation of men in Egypt contemplating the duty of the superior world and admiring with astonishment the frame and order of the universe imagined that there were two chief gods, eternal and primary, the sun and moon, the first of whom they called *Osiris*, the other *Isis*. They held that these gods governed the whole world, cherishing and increasing all things, but in their natures they contributed much to the generation of those things, the one being of a hot and active nature, and the other moist and cold, but



By Lester L. Libby, M.S., F.R.C.
Director, AMOC Technical Dept.

- Experiments at the Los Alamos Scientific Laboratory indicate that there exists a short-lived particle called the *dineutron*. This particle, of neutral electric charge and double the weight of the ordinary neutron, is formed when tritons, nuclei of hydrogen isotope three, are forced to collide by an electrostatic generator atom-smasher. The dineutron quickly decays into two neutrons.
- Physicists at the University of North Carolina have recorded "action potential" electrical impulses, remarkably similar to human nerve impulses, in the insect-eating plant called *Venus's-flytrap*.
- An Australian scientist is conducting experimental tests aimed at producing an artificial aurora effect in the ionosphere—a layer of ionized air high above the earth—by means of high-powered radio waves.



both having something of the air. They also said that every particular being in the universe was perfected and completed by the sun and moon."

That the sun and moon held first place in the belief of the Egyptians is evident. In a later Egyptian period the myth of Osiris became the story of rebirth and resurrection. There was a prevailing desire to have a physical restoration of the dead. A favored god might bring about a restoration, particularly Horus. Horus, we find, was another representative of the sun. He once enjoyed the position which was later held by Ra.

In the myth of Osiris we find that he "when lying dead had become a soul." It seemed that he received an eye from Horus, his son, an eye which had been wrenched from the socket in the conflict of Horus with Set, another god. Upon recovering the eye, Horus gave it to his father, Osiris; and upon receiving it Osiris became a soul. Osiris as a superior god is related to many mythological triumphs of light over darkness, right over wrong, et cetera.

The familiar obelisk in Egypt was dedicated to the sun; in fact, it was referred to as *the finger of the sun*. Heliopolis, the On of scripture, was a small but celebrated city of Lower Egypt. Obelisks which stood in Heliopolis were dedicated to Ra. For the Heliopolitans the sun was probably the prevailing god.

Priests of the Sun at Thebes, Memphis, and Heliopolis were greatly admired for their learning, and it was to Heliopolis that Plato, Eudoxus, and other Greek sages traveled to study the wisdom of the Egyptians. It is said that Pythagoras went to Heliopolis for learning, where astronomy and other branches of science were given much consideration.

The hawk, or falcon, was dedicated to the sun, probably because of the quickness of its motion and its ability to swiftly fly high in the sky. A man with a hawk's head surmounted with a solar disk from which the Uraeus serpent issued came to be a representation of the god Ra. In fact, the sun disk on the outspread wings of the falcon became a common symbol in Egyptian religion. Perhaps it was the outspread wings on the solar disk which inspired artists and sculptors to bring

us "Wings of the Morning," and "Son of Righteousness." As a sun-god the falcon was given the name *Harakhte*, which means *Horus of the Horizon*.

The hawk as a sun-god came to be closely associated with the mythical phoenix. Herodotus wrote of the phoenix: "I have never seen it but in a painting, for it seldom makes its appearance and if we may believe the Heliopolitans it only visits their country once every five hundred years on the death of its father. It comes, as the Egyptians say, from Arabia, bringing with it the body of its father, enveloped in myrrh, and buries it in the temple of the sun."

Pliny described the bird by stating: "A phoenix of Arabia surpasses all other birds, but I do not know if it be a fable that there is only one in the whole world and seldom seen. According to report, it is the size of an eagle, with a gold color about the neck, the rest being purple, its tail blue varied with red feathers, its face and head richly feathered with a tuft on top. In Arabia it is held sacred to the sun, that it lives 660 years, that when it grows old it builds a nest with twigs of Cassia and frankincense, and having filled it with aromatics dies upon it."

This imaginary bird is found represented in the sculptures of the temples of Egypt. It is the hawk or the phoenix which is frequently seen on obelisks and other monuments dedicated to the sun or deities of the sun. Ra, the hawk god, is generally given the color *red*, and when found carved on monuments is accompanied by two horizontal lines. Sometimes he is accompanied by a scarab. Some historians believe that the scarab was an emblem of the sun.

Sometimes Ra, the sun-god hawk, was supported on the backs of lions. The Egyptians placed lions under the throne of Horus because, it is said, they were supposed to have had some resemblance to the sun. The Roman author and rhetorician, Aelian, tells us that lions were kept in the courts of the Temples of the Sun as emblems of the sun. Depending upon the position of the sun in its daily course, the Egyptians assigned to these positions various forms of sun-gods. For instance, at

sunrise they had Harpocrates, the child sun-god, represented by the figure of the hawk. The god *Ra* symbolized the noonday sun. Sunset had various names, chiefly *Osiris*, *Tum*, or *Atmu*. The dying sun typified old age.

James Breasted, renowned archeologist and Egyptian historian, relates that the Egyptians were greatly impressed with the realm of nature. Sunshine and verdure were of much import to them. At first there were two gods of nature, *Ra* and *Osiris*. *Ra* gradually shifted into organized human affairs, and subsequently became the verdure god. This followed the period when there was both a solar and an Osirian theology. He points out that at one time there were two ancient Egyptian cults: that of *Osiris*, a belief in a paradise in the West; and that of the sun worshipers who believed in a celestial paradise in the East. There was conflict between the two cults, as is evidenced in old mortuary texts which date back to about 2700 B. C. With the uniting of the two cults, however, and the shifting of the sun-god to the world of men, the sun-god became a man, an ancient Pharaoh.

The Sun a Symbol

Breasted tells how Amenhotep IV entered on this Egyptian scene of sun worship, a sun-god, and a vast number of lesser gods, about 1360 years before the time of Christ. Amenhotep was inspired, and was truly a prophet of both nature and human life. He contemplated upon the lilies of the field, the birds and clouds of the sky, and the various manifestations of nature. Although he accepted the solar doctrine of a moral order, he could not tolerate the idea of his people idolizing a sun-god and numerous other gods. Amenhotep saw the sun as a source of life, a single great power. Thus was acquired the first monotheistic concept—a belief in one God. His monotheistic movement was undoubtedly the culmination of the recognition of Egyptian thinkers of the Pyramid Age concerning a moral order in a realm of universal ethical values; all designated by the inclusive term *Maat*.

It is now well known that the new city, Akhetaton, which Amenhotep built, was not a city for sun worship or the worship of a sun-god. Amen-

hotep IV tried valiantly to bring to his people the concept that the sun was only a symbol of a real Infinite God of a universal order. But apparently Egypt in the fourteenth century was not ready for monotheism, and with the passing from this life of Amenhotep IV his people reverted to their old beliefs.

It was the Pharaoh Amenhotep IV who unsuccessfully tried to take his people away from the practice of worshipping the sun. Unfortunately they did not understand that the solar disk of Amenhotep was not God or a symbol of God. With our knowledge today, we may say that the sun is a symbol of God's power and manifestation.

It is said that Egypt is an eternal land, that it has had many highs and lows of culture and civilization. Whether or not sun worship had its inception in ancient Egypt is perhaps not known, but history reveals that the Egyptian type of sun worship was lasting. It continued for thousands of years, being only briefly interrupted by the inspired Amenhotep IV (sometimes referred to as Akhnaton), after which the Egyptians returned again to sun worship and a decline such as Egypt had never before experienced.

The winged solar disk, symbolical of Egypt's sun worship, may readily be found on Egyptian monuments. Oftentimes a visitor in Egypt will perceive inscribed on temple walls a solar disk with rays of light extending downward toward what is represented to be the earth. Frequently at the lower end of some of these rays of light will be found a hand. In many instances the hand holds a cross of a sort, the upper section of which is composed of a loop. This cross is the *Crux Ansata*, the *Cross of Life*, or the *Key to Life*.

While today we may not be sun worshipers, we know that we owe our very existence to the sun. Perhaps those Pharaohs of long ago had a faint glimmer of the real light of truth when they had chiseled in the granite walls of their temples figures of the winged solar disk with downward rays in which was a hand holding the Key to Life, the Key to the Sun, which makes life in mortal man possible. The figures will last as long as the walls stand, and they cannot be erased because they are chiseled in granite six inches deep.



Is the Bible Infallible?

By DR. H. SPENCER LEWIS, F. R. C.

(Reprinted from the *Rosicrucian Digest*, April, 1938)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

THROUGHOUT the past five years we have received hundreds of letters from sincere and devout Christians and Bible students commenting upon statements contained in some of our books which deal with the life of Jesus, the Christian doctrines, and the practices of the Christian churches of today. In nearly all of these critical letters the basic complaint has been that we have ignored or set aside the definite and positive statements contained in the Christian Bible, and that since the Bible is "the Word of God" and therefore infallible, no human being has the right or privilege to utter a statement or to offer a proposition that does not conform to the letter and the dot of the Christian Bible.

Nearly all of these critics have either ignored or were unaware that the Christian Bible has passed through so many interpretations, translations, and different printings under different commands and with varying motives and intentions, that the most modern editions of the Bible do not conform literally to the earliest editions, and that when one speaks of strict adherence to the wording of the Bible, one must qualify that statement by saying which edition or version of the Christian Bible is being referred to.

Ever since the Christian era, eminent ecclesiastical and scriptural experts have been commissioned and assigned and commanded by church councils, by kings, queens and rulers of countries, to revise the Bible or to bring forth new editions, new versions, and new interpretations. In some cases the church councils have definitely limited



these groups of experts in what they are to revise or accept or interpret in preparing their new versions of the Bible, and in some cases they have been commanded in advance to reject certain books that originally composed the

scriptural writing from which the Bible was compiled, and to classify certain holy books and scriptures as unauthoritative, unacceptable, untrue, or unauthentic. An unbiased and careful study of the history of the Christian Bible as we have it today reveals that in its arrangement, interpretation and translation, emphasis and selection of text, the Bible is almost a human document rather than a divine book. But certainly one cannot believe, after analyzing the whole history of the Christian Bible, that the present-day versions, or the accepted King James Version, is so exact and so precise, and so truly "the Word of God" or the word of the Disciples and Apostles who were quoted in it, that it is infallible.

And in regard to the application, interpretation, or understanding of the doctrines of Jesus the Christ and Apostles as accepted by and preached by the various Christian sects, we have to admit that most of the Christian doctrines, practices, principles, rules, and regulations set forth by the larger of the Christian denominations are more human-made, more of human manufacture and churchly invention or creation, than spiritual and divine. For centuries the high councils or high commissions and Holy Fathers of the various Christian denominations have met and held secret sessions and long and very controversial arguments regarding

the emphasis to be placed upon certain Christian doctrines, the rejection of other early Christian doctrines, the acceptance and understanding of fundamental Christian principles, and the convenient or harmonious adoption of certain Christian principles that would blend most easily and most satisfactorily with the standards of Churchianity regardless of the interpretation which any student of the life and teachings of Christ might place upon them.

And now we learn that once again a high commission has rendered its newest interpretation, understanding, and acceptance or rejection of important doctrines of the Christian church. In the year 1922 the Archbishops of Canterbury and York appointed what was called the "Commission of Christian Doctrine." Very eminent ecclesiastical authorities and scriptural experts were assigned to this commission, and for fifteen years the majority of them had been laboring, individually and collectively, not only in revising or reinterpreting all of the important passages of the Bible, but in revising the very nature and understanding of Christian doctrines and the doctrines of the Church of England, to conform to their newer interpretation or understanding of the Bible. This Commission rendered its report in a 242-page book which it presented to the Church of England. In this report it made certain recommendations and presented its views in regard to many matters of doctrine and many matters of Bible interpretation. And so once more we have a version of Christian doctrines and Christian scripture that is admittedly of human creation, human editorship, human understanding, and human application.

Because of the many changes made by this high Christian Commission as rendered in its report, we have to admit once more that either the Bible is not infallible, or that "the Word of God" is subject to church authority and church interpretation, and to modernization and modern application in accordance with modern human evolution—or that the doctrines of Jesus and the divine principles which He taught were of only temporary usefulness and dependent for their efficiency upon the

passing of time and the development of human nature.

Science May Be Right

This High Commission, for instance, admits that the church has been wrong in the past in taking the attitude that the scientific theories of the evolution of the earth and the people living upon it were heretical in nature and inconsistent with the Bible and the teachings of Jesus the Christ. The High Commission now claims that the scientific theories and explanations, postulations and propositions, regarding the evolution of the earth, the evolution of plant and animal life, and even the evolution of man, may be absolutely correct, and that the stories of the creation of the earth and all life upon it as given in the few accounts in the Book of Genesis in the Christian Bible may be only allegorical and symbolical and not absolutely true in the spirit of every word and thought expressed therein.

Thus, the Commission admits that the story of the creation of the earth in seven days may be the story of the evolution of the earth in seven cycles, or seven centuries or seven periods of time, and not in seven days; and the Commission also admits that God may have created the universe, and particularly all animal life, in stages of evolution as science claims, and that this would not be inconsistent with the fundamental fact that God created everything. In other words, this Commission takes the viewpoint that the important point about the whole story of creation is not how God created it, or what process He used, or what steps or stages of development may have been employed, nor how long a time it may have taken, but the simple fact that God did decree it or that it was done under His command and control. This certainly is a new and unique position for the Christian church to take, and it is a very marked victory for science and its findings and postulations.

But the Commission has gone even further than this, and has expressed itself in regard to a large number of Christian doctrines and Christian understandings. In the first place, the Commission claims that the sexual union of man and wife should not be



looked upon as a sinful act and that "human generation" is not sinful in itself, nor is sin conveyed to the offspring of any sexual union because of any sinfulness in the sexual process. Even the Virgin Birth of Jesus the Christ and the general conditions of His Birth in earthly form are commented upon. And the Commission expresses its conviction that it is legitimate for a devout and true Christian either to suspend judgment regarding his belief in the existence of spiritual beings other than humans, or alternately to interpret the language of scripture regarding angels and demons "in a purely symbolical sense."

The Commission also expresses itself regarding the miracles of the Bible, and it seems that the Commission was divided in its opinion regarding the genuineness or authenticity of many of the Biblical miracles. In part, the report of the Commission says: "We ought to reject quite frankly the literalistic belief in a future resuscitation of the actual physical frame which is laid in the tomb. It is to be affirmed, none the less, that, in the life of the world to come, the soul, or spirit, will still have its appropriate organ of earthly life—in the sense that it bears the same relation to the spiritual entity." In other words, the Commission admits that a devout Christian may question the literal interpretation of the Church doctrines regarding the resurrection of the physical body from the grave. The Commission seems to admit that the soul or spirit of man, being the only immortal part and the only part of man worthy of existence in the spiritual kingdom, is the only part of man's expression here on earth that is required to have a place in a future spiritual kingdom, and that there is no necessity in such a spiritual world for a physical body.

This decision will certainly be a shock to a great many Christians who have argued against cremation on the basis that it would so disrupt and disintegrate the human form that it would be difficult for the human body to arise from the grave and ascend to Heaven when the great day comes for such world-wide ascension. It has always seemed to us ridiculous to think that God could reassemble the disintegrated

parts of a human body that had been allowed to decay in the ground and to break down into its primary earthly elements, but that God could not assemble into human form again the ashes of a cremated body.

Truths and Untruths

The British newspapers have published much regarding this report of the Commission, and the letter columns of the London newspapers have been filled with letters by eminent church members protesting against the attitude of the Commission, and in other cases applauding it. Even eminent ecclesiastical leaders of the Christian Protestant Churches of America have expressed themselves pro and con in regard to the Commission's report, and it appears quite evident that in the very near future the Church of England, and very likely the Episcopal Church in America and some other Protestant denominations, will modify their Church doctrines and their interpretations of the Bible in accordance with the report of this Commission.

The important matter for our members and readers to keep in mind is the fact that what was looked upon as the "infallible Word of the Bible" and the infallible interpretation of the most high ecclesiastical authorities during the past few years is now to be modified, and what was unquestionably "true and beyond human doubt" yesterday is now legitimately and properly questionable, and in some instances unreliable. To the mystic who finds his truths in the laws of life and the laws of God as expressed in all things, there is never the embarrassment of finding that a so-called truth of yesterday is either an untruth today or a questionable fact. What the mystic learns from interior and spiritual experience is always an immutable law, a fixed principle, and a universal truth.

Those of our members and friends who have read our book dealing with *The Secret Doctrines of Jesus*¹ will realize now what is meant in some of the chapters of that book by the references to and illustrations of various interpretations, modifications, and misrepresentations of the original doctrines of Jesus. In the hands of human editors, human

authorities and representatives of specialized creeds and sects, the pristine doctrines taught by Jesus and the fundamental laws of spiritual life as expressed by Him have been mutilated and so modified and misapplied and so misunderstood that there is little wonder that mystical students or students

of the mystical life and the spiritual laws of God are ever seeking outside of sectarian doctrines the great truths which will reveal God in a divine manner rather than through a human interpretation.

¹*The Secret Doctrines of Jesus*, Rosicrucian Supply Bureau, San Jose. \$2.50



Real Enemies

By MANULAL JAMNADAS SHROFF, of Bombay, India



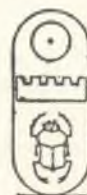
A PERSON whose acts are detrimental to another is, in ordinary parlance, an enemy. But if we ponder over the real problems of life we will realize that there are various desires *within* us which make us uneasy, angry, and disappointed—and these *desires* are our real enemies.

The door to hell is triple, according to Lord Krishna in the *Bhagavad-Gita*, Chapter 16, Verse 21. He places desires into three categories: (1) KAMA, lust and passions; (2) KRODHA, anger; and (3) LOBHA, greed. The real conqueror is he who commands these enemies.

Let us consider them one by one. KAMA is animal desire—lust, the impulsive craving of the brute man, and thus is evil. Desire in itself is not forbidden. It all depends on the object of desire. For example, ambition to acquire a good partner in life, to achieve a good position socially as well as economically is good and praiseworthy.

It is when a man's desire is flesh that it becomes KAMA and evil, and the man becomes an adulterer; but if a man desires things of beauty, he becomes an artist; if he desires God he becomes a saint. It is from the tyranny of lust and greed and anger that we are asked to free ourselves.

If we look to the history of any country we will find that in the old days many battles have been fought for the passions of man. Even saints like Vaishwamitra fell prey to the designed temptations of Maneka (a celestial damsel) who was sent by Indra (King of Heaven) to break the tapa (penance) of Vaishwamitra. It is very difficult to win this enemy. Even among devas there is a story of Siva (the Lord of Death) running after Mohini (Lord Vishnu, who took the form of a beautiful girl to infatuate the rakshasas, and caused a fight between devas and rakshasas concerning the distribution of nectar). Such is the power of passions by which the greatest saints were overpowered for a while, yet one must become master of one's passions. This



can be done by self-confidence and an unflinching faith in God and one's righteous path.

Passions lead to many evils, described in Chapter 2 of the Gita.

*Thinking about sense-objects
Will attach you to sense-objects.
Grow attached and you become
addicted;
Thwart your addiction and it turns
to anger.
Be angry and you confuse your
mind.
Confuse your mind, and you forget
the lesson of experience;
Forget experience, and you lose
discrimination;
Lose discrimination and you miss
life's only purpose.*

Thus the evils of vanity and allied evils spring from lust. The modern science of psychology teaches us to be calm and contented, to consider and pursue, to persevere and preserve, and so a man must try to win battles in his *self* (within himself) with his passions, anger, and greed.

KRODHA, anger, is another adversary. To overpower anger in the midst of circumstances designed to make one irritated is difficult. To keep peaceful in such circumstances is real wisdom, and to love the person who makes you angry is the kind of nonviolence preached and practised in life by Mahatma Gandhi, the father of the Indian Nation. From history we find many examples of man perishing because of not being able to control anger. There is an apt example of King Parikshit, who, although a virtuous king, in his anger and rage threw a dead serpent around the neck of a saint who was in samadhi (contemplation).

Anger leads to hatred, and hatred to failure of one's ambitions, attainments, and accomplishments in all the spheres of life. If a man ponders peacefully he will find a lesson and some good even in the midst of irritating circumstances. He should control his senses and describe the good to those who are irritating. As a result he will win, and the provokers, feeling ashamed, will begin to love him. Thus, even enemies can be made best friends. The ultimate reality to be achieved can be obtained only by being calm at all times both in mind and body. Although difficult to accomplish, through practice and experience it can be achieved.

LOBHA means greed, the greatest foe of one's self. To desire more and more without devoting it properly and diverting it to right and economic channels denotes greed. Suppose a person has millions. If he neither spends discriminatingly nor enjoys, but desires more and more, the result is that after his death his fortune may be squandered by his successors. Thus it is destroyed uneconomically. Wealth must be made to serve us, not to master us. There is a story of a king who demanded from a goddess that everything he touched should become gold. The goddess granted his wish. The king touched his body and it became gold. He touched his food, and it became gold. How could he live without food? Thus the greed which made him ask for such blessings became in the end a curse to himself. Therefore, we must vanquish greed, too.

We must endeavor to conquer these enemies within ourselves, to root out pride, resentment, lust, and cultivate tender feelings of sympathy, compassion, and love.

AMORC RADIO PROGRAM

Members living in the San Francisco Bay area are invited to listen to the radio program "Concert Stage" sponsored by AMORC and presented every Friday evening at 9:30 p.m. over KSMO, 1515 Kilocycles.

This program presents outstanding musicians and will be enjoyed by both you and your friends.



EVERYONE knows about leftovers: They are the temporarily unused parts or elements or tag ends of things which are too valuable to discard altogether and yet not of prime importance either.

In New England, such remainders and reminders of Thursday's boiled dinner, for instance, reappear as red flannel hash at Friday night's supper. Our grandmother's leftovers in the way of material and wearing apparel, always turned up sooner or later as quilt scraps.

In journalism, leftovers are tucked in here and there on a page to keep too much white space from showing. It is reasonable, then, to expect that Convention leftovers should make their appearance in this department.

There were many such leftovers from the six-day association of members here in Rosicrucian Park—events and happenings, not of sufficient moment, perhaps, to be called high lights and yet too interesting and significant to be forgotten.

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In addition to the usual badges, the prevalence of pink and yellow ribbons seemed to indicate a larger Convention attendance of those who were students this year at Rose-Croix University. It merely may have been that more RCU students this year advertised the fact of their attendance.

As in former years, many delegates came from outside the United States, the largest number being from the British Columbia Province of Canada. Other foreign countries represented included Israel, France, Sweden, Mexico, El Salvador, Honduras, and Chile.

Understandably, California had the largest of the U.S.A. delegations, al-

though both New York and Oregon were heavily represented. Thirty-one of the forty-eight states had members attending.

This year's Chairman was J. Leslie Williams of Vancouver, B. C., whose friendly and informal management of proceedings was to everyone's liking. He was ably assisted by Arthur Piepenbrink of Chicago, whose youthful charm made his introductions acceptable even when they came at the end of a number instead of at the beginning.

The perennial sergeant at arms, Frater James Blaydes of Texas, was on hand a week early bringing with him his wife and young grandson.

Another early arrival was Frater William H. Schultz of Angels Camp, California, who acknowledged this as his thirteenth consecutive Convention. That may be something of a record, but all statistics on the subject have not yet been assembled.

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As in the past, talent popped out all over the place. On the previously planned side, the recorded compositions of Frater Alan Hovhaness of Boston, were heard on Monday afternoon; on Tuesday and Wednesday evenings, Colombe Felice Miles presented piano selections, pleasantly played and carefully interpreted. There were, too, the customary noon recordings for the enjoyment of those who were lunching or resting in the Park.

The Conventioners themselves, however, provided the delightful surprises which enlivened at least two sessions of the week. Colombe Arlin Drake of Aptos, California, whose oil paintings were recently shown alongside the work of her teacher, Claude Buck, in the Rosicrucian Museum, gave six varied and beautifully executed dances,



her mother playing her accompaniments.

Colombe Nancy Bissett of Los Angeles, who sang at last year's Convention, was welcomed again on this year's program. Iru Price of San Jose and Marion Ainsworth of Dearborn, Michigan, contributed an organ-piano duet that was wholeheartedly enjoyed. Frater Price is well established in the minds of the local community as soloist and church organist. Soror Ainsworth, a pupil of Josef Lhevin, has appeared professionally as a pianiste both here and abroad.

Soror Kathleen Duthie of Portland, Oregon, delighted with songs of Old England—in costume; her accompaniments were played by Soror Eileen Hall, also of Portland.

Frater and Soror Detwiller of Vancouver, B. C., contributed a vocal duet.

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Among the changes in the Park itself, the one receiving the most comment was the fountain which is now the habitat of rocks, lotus plants, and fish. While cascading water may be more spectacular, the new arrangement definitely seems more friendly.

The statue *Life and Death*, by Irving Winterhalter, near the Rose-Croix University building came in for special attention. One soror emphasized the importance of the child in the piece, which has become somewhat hidden by the shrubbery. The child, representing Life, contrasts prominently with the reclining figure of the dying mother. This statue, which was placed at the request of Dr. H. Spencer Lewis, is one whose symbolism is so beautifully and unobtrusively expressed that it is often passed by the casual Park visitor.

One afternoon during Convention week, a small dawn-redwood was planted with due ceremony in a well-chosen spot between the Rosicrucian Research Library and the new Supreme Temple. The seedling had been given to Mrs. H. Spencer Lewis who in turn asked that it have a place in the Park

as a living memorial to the first Imperator. Those who participated in the planting will long treasure the memory of the occasion.

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Even in a leftover column, there are many things almost too numerous to mention; but mention will be made if only to let the memory have full play:

Those participating in the Temple Builders Ceremony numbered 120. All received certificates . . . Los Angelenos and Portlanders vied with each other in basking in the Santa Clara Valley sun . . . The Children's Hour exhibit and demonstrations drew the usual quota of surprised and delighted visitors . . . Frater Calcaño's beret with his calabash pipe tied for top honors as the most photographed object . . . Soror Joan Detwiller of Vancouver, B. C., held the winning number in the Colombe's raffle, and so went away with a very chic bit of headgear designed by Soror Teresa Price of San Jose . . . An outsize birthday cake decorated with red roses made its appearance in the lunch counter area on Thursday since that was *the day* for Colombe Counselor Gayenelle Jackson . . . Two very fetching dachshunds were in evidence several days in the Park . . . This year some of the officers on the staff took advantage of the periods for interview to make appointments with other officers . . . Italian orchids, garlic flowers to you, were suggested by Soror Mary Burke of Seattle as the official Convention flower . . .

The Hermes Lodge delegation obtained tape recordings of some sessions, so that lodges and chapters in the Los Angeles area might enjoy at their leisure, some of the Convention's good things . . . Committee reports at the final business session were better and briefer . . . Many coming to the Convention decided to remain—so the Rosicrucian contingent in the Valley of Heart's Delight will be greater than ever . . . In closing, a happier group of people was never found anywhere at any time.

1950 CONVENTION PHOTOGRAPH

The Convention photographs of the members and delegates attending the 1950 International Rosicrucian Convention are still available in limited quantities. You may place your order with the Rosicrucian Supply Bureau at \$2.00 each, postpaid.



ANCIENT BANQUET HALL OF THE PERSIAN KINGS

Impressive still are the surviving ruins of the royal palace at Ctesiphon on the Tigris River, a few miles north of Baghdad, once the capital of New Persia. This is the largest domed building in Asia, being over eighty feet high. It is built entirely of masonry without wood or metal supports.

(Photo by AMORC Camera Expedition)

"The Strange Middle World"

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